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RANCIS MAKEMIE'S BEGINNINGS
IN 1683

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WALTER IRVING CLARKE, *Editor*.

SSEMBLY'S PUBLICITY DEPARTMENT
ERIAN CHURCH IN THE U. S. A.
OON BUILDING, PHILADELPHIA, PA.
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TWO CENTURIES AND A HALF OF PRESBYTERIAN CHURCH IN AMERICA

1933 Celebration of

FRANCIS MAKEMIE'S BEGINNINGS
IN 1683

Herein are presented some of the messages and addresses of the 250th anniversary on the Eastern Shore Peninsula of Maryland and Virginia, Wednesday, October 4, 1933. Not all of the reports were available when this booklet necessarily went to press.

WALTER IRVING CLARKE, *Editor.*

GENERAL ASSEMBLY'S PUBLICITY DEPARTMENT
PRESBYTERIAN CHURCH IN THE U. S. A.
WITHERSPOON BUILDING, PHILADELPHIA, PA.

1933

MODERATORIAL MESSAGE

To the Makemie Celebration, 250th Anniversary of Organized Presbyterianism in America, October 4, 1933.

By Rev. JOHN McDOWELL, D.D., LL.D.,
Moderator of the General Assembly,
Presbyterian Church in the U. S. A.

Mr. L. Irving Pollitt,
Vice-Moderator,
General Assembly,
Presbyterian Church in the U. S. A.,
Munsey Building,
Baltimore, Maryland.

My dear Mr. Vice-Moderator:

I want to assure you of my delight in the fact that the Presbyterian Church in the U. S. A. is to be represented at the Makemie Celebration by one who is so eminently qualified in knowledge, ability and interest as you are. My own disappointment in not being able to participate in this service is greatly alleviated by this fact.

Will you be good enough to extend my personal and official felicitations to the Moderator of the Presbyterian Church in the U. S., and also my congratulations to the committee in charge of this celebration, for the splendid program which they have projected. Only an imperative call of duty elsewhere would lead me to forego the pleasure of participating in such a program.

While, as Christians, it is our chief duty in life to look ahead, yet we must not forget that we have a duty which we owe to the past—to search the past, to appraise it, to exalt its virtues, praise its conquests, garner its fruits, incorporate its wealth of strength and experience, and transmit its good to posterity, and in this way give it an earthly immortality. It is now evident that the past is a necessary equipment for the task of the present and a preparation for pushing on into the future. We must hold fast to all that is good in the past, and appropriate all that is better in the present, in order that we may establish the best in the future. In other words, we need the backward look, the receptive mind, the forward push, in these days of change. The Church must always utilize the stored energies of history. It must not cut its traditional root or ignore its inheritance from God through the sacrifice and victories of former generations.

Anniversaries have at least a three-fold value:

1. They remind us that it is impossible to account for the progress of the past apart from religion, and by religion I mean Christianity,

and by Christianity I mean Christ. History shows that the ambassadors of Christ were the pioneers of our national progress, the creators of our national ideals, the builders of our national institutions, the inspiration of our national spirit, and the incarnation of our national faith. We are the heirs of the service and sacrifice of the past. Men may cut themselves off from the worship and work of the Church today if they will, but with the ministry of the Church of yesterday they are indissolubly linked. Take out of our national life the contributions to it through the ministry of the Church, and you will rob the nation of its greatest glory and its highest inspiration.

2. It is impossible to meet the present needs of the nation apart from religion. It is obvious that there is no hope for America or the world apart from Christ. No new social system, economic system, educational system, or political system, apart from Christ, can conquer the three deadly foes which are threatening the life of the nation and the world today, namely: self-will, the desire to be outside of the law of obedience; self-interest, the desire to be outside of the law of sacrifice; self-complacency, the desire to be outside of the law of fellowship. To exalt Christ in the fulness of His Gospel and the implications of His service is the most effective way of meeting the fundamental and elemental needs of not only the individual but of the nation. A heart made true in the love of Christ and a mind filled with the truth of Christ are the best guarantees of national order and national peace.

3. It is impossible to guarantee the future of the nation and the world apart from Christ. A nation may exist without Christ, but it cannot live without Him. Religion is the most efficient of all factors in human history. It is the only basis on which a commonwealth can be built that will be permanent. Religion is the most assuring factor in human history, because it furnishes at once essential ideas, inspires great motives, controls social conditions, and creates great men. History shows that no amount of wealth or extent of culture has ever given a natural permanency or strength when the religious element has been in decay. Experience has shown that the philosophic mind, the scientific mind, the social mind, the economic mind, apart from the glow of religious truth and power, cannot meet the spiritual needs of the soul or the needs of the nation or the world.

We are face to face today with what may be truly called the supreme moment in human history. It is the people who rule now, and unless God rules in and rules through the people the end of all our struggles, the goal of all our hopes, and the boast of all our progress, will be chaos, and chaos is death. No nation ever needed more than ours the high inspiration and guidance of a compelling religious faith, and for such a faith the nation has a right to look to the Church. To her has been entrusted for mankind the noblest inheritance of our race, the wealth of divine love and grace, of human faith and hope and devotion, of saintly memory and heroic achievement; and only as she makes this inheritance the possession of all in the land and in the world can she fulfill her divine mission and meet the needs of our day.

The new age needs religion. Fortunately for us, we have had men like Francis Makemie, who felt, and felt deeply, these facts, and not only planted the truth in individual lives but built it into institutions and organizations which have transmitted it to us, the heirs of this glorious past which we are now celebrating.

The principles which Francis Makemie and his associates incarnated in the life of America are not dead. They live, and will continue to live. These principles involve the glory of the Son of God, the independence of the Church, the infallibility of His word, the freedom of conscience, the spirituality of worship, and hence can never die. They are the most living issues of this present hour. Today they are needed more than ever, and it is our high privilege and duty to see that they are proclaimed and incorporated in the life of the Church, the life of the nation and the life of the world.

Very sincerely yours,

JOHN McDOWELL,
Moderator, General Assembly,
Presbyterian Church in the U. S. A.

September 27, 1933.

WHY PERPETUATE MAKEMIE'S MEMORY?

Address delivered by the Rev. Lewis Seymour Mudge, D.D., LL.D., Stated Clerk of the General Assembly of the Presbyterian Church in the U. S. A.,

Makemie Celebration, Salisbury, Maryland, October 4, 1933.

"No people who fail to take pride in the deeds of their ancestors will ever do anything in which their posterity can take pride." So declared Macaulay, the great historian. Doubly true is this of a people like ourselves whose ancestors have stood in the front ranks of human progress and have fought and won the battles of the ages.

We American Presbyterians can claim kinship to every line of human nobility that has done anything great by way of sacrifice for the uplifting of the world since the Renaissance and the Reformation. Our ecclesiastical ancestors include the citizens of Geneva who resisted the horrors of the Inquisition; the Huguenots of France who passed through the terrors of the massacre of Saint Bartholomew; the Germans of the Palatinate who underwent the disasters of the Thirty Years' War; the heroes of the Netherlands who conquered the hitherto invincible infantry of the Duke of Alva; the Puritans of England who successfully resisted Stuart tyranny backed by Latin influence; and the Covenanters of Scotland and Ulster who were not overborne by Claverhouse and his dragoons.

Among our ecclesiastical ancestors who brought to this land in his own person and purpose much of the ecclesiastical heritage we today enjoy, was Francis Makemie. What he was, and what he did, has been fully and eloquently set forth in the addresses which we have heard this

day, and we shall not delay you with any detailed references as to his character and career.

We hasten to ask the question: "Why perpetuate Makemie's memory?" He may well be worthy of all the glowing encomiums which have been given him this day, yet not be a man of special interest to us in this period of the world's history.

I. Francis Makemie was a great Christian and, as always, the greatest need of the world today is for great Christian men and women who will express through their personalities, to the utmost possible, the spirit and purposes of Jesus Christ. We have in the world today many minimum Christians, and many medium Christians, but very few maximum Christians. Francis Makemie was a maximum Christian, and we need his example among us as an inspiration and as an illustration of the type of Christian we ought all to endeavor to be.

A myth is told concerning an old painter that by a happy chance he compounded one day a certain mordant, which, colorless in itself, possessed the power of heightening every color with which it was mixed. By the help of his discovery, from being a common artist he arose to the position of a noted master. His works were recognized for the remarkable delicacy of their tints. On his canvas were produced in exactest hue, the waving emerald of the forest, the silver gleam of the river, the swimming light of the sunset, and the infinite azure of the sky. Everywhere and always the charm of the picture was due to that colorless nurse of color, which, by its strange alchemy transfigured the crudeness of the common tint, whether it was violet, indigo, blue, green, yellow, orange, or red.

It is not a myth, but a marvelous fact, that there is a spiritual mordant, which, if added to the character and conduct of the average man, will transform him from that which is common and worthless, to that which is unusual and powerful for good. In his day Francis Makemie influenced many men and women to welcome in their lives those regenerating and empowering bestowments which Christ alone can communicate, enrich, and then send them forth into a world greatly needing a vast increase of spiritual resources. The devastating breakdown in our social system and in our economic order is due largely to our deterioration in personal character and conduct. Therefore what our age likewise requires is a vast increase in its spiritual resources, and this increase can come, now as in Makemie's day, only through personalities who have incarnated the immortalities, the everlastings, the eternalities, and are thus able to make them current in daily life.

II. Francis Makemie was also a loyal Churchman, and for this reason also we should perpetuate his memory today. He believed thoroughly in the Church as the divine institution established among men to be the custodian of the sacred Oracles; the administrator of the Sacraments; the pillar and ground of the Truth; the Body of Christ; the bride of the Lamb.

As the Church was a human organization as well as a divine institution, Makemie realized that it required a system of doctrine, a Form of Government, divinely designated objectives, and a unifying sense of loyalty which would repel schism as a heinous sin, and unite the officers

and members of the Church in devotion to its teachings, in obedience to its judicatories, and in generous service through and giving to all of those official agencies through which the Church endeavors to express the mind and will of Christ.

We need Churchmen today of the type of Francis Makemie. We have no greater need. There is among us an insidious effort to divide the Church, to nullify the expressed will of its highest judicatory, and to destroy the influence and income of its official agencies. Such disloyalty Francis Makemie would never have countenanced. Following his example, we should not countenance it today.

III. Francis Makemie was a convinced Calvinist. To understand Francis Makemie one must go back to John Knox. To understand John Knox one must go back to John Calvin. And to understand John Calvin one must do far more than examine his Institutes or study his Commentaries. One must read Calvin as he has written himself into history. Listen to the voice of the great historians:

Buckle says: "Wherever it has gone, in France, Switzerland, Britain, America, the Calvinistic faith has shown itself the unfailing friend of constitutional liberty."

Motley says: "Holland, England, America, owe their liberties to the Calvinists."

D'Aubigne says: "Calvin was the founder of the greatest of republics. The oppressed who went to America were the sons of his faith."

Bancroft says: "He that will not honor the memory and respect the influence of Calvin, knows but little of the origin of American independence. The light of his genius shattered the mask of darkness which superstition had held for centuries before the brow of religion."

Such is the testimony of unprejudiced students of history as to the influence of Calvin on world history.

It is a remarkable fact that the world in which John Calvin and his immediate successors dwelt was astonishingly like our own in the essentials of human life and human destiny. The embattled hosts of rationalism, humanism, anarchism, atheism, were sweeping hither and yon, as with us. There was consequent social, economic, political, moral, spiritual chaos, as there is today. Vast changes impended in the structure of human society, as they do this hour. The conditions of the then immediate past could not be restored, as conditions of the immediate past cannot be restored today. The social order was then, as now, awaiting reconstruction from foundation to pinnacle.

And John Calvin led in his day and generation in defeating the armies of evil, in bringing order out of disorder, in re-establishing the divine foundations of social justice and righteousness, that upon them a Christian world order might be erected.

The instrumentalities he used are at our disposal. What are they? Four great truths:

1. A sovereign God. The authority of God over all of life must be recognized.

2. A sovereign Christ. A regenerated society cannot be had with-

out a regenerated race, and a regenerated race is an impossibility without the regenerating power of Christ.

3. A sovereign self. Man is the only creation of God who can stand in his presence and say before him: "I will" and "I will not," and therefore man's responsibility for the social order must be recognized by him.

4. A sovereign Book. The only infallible rule of faith and practice. A book which contains the laws of the Kingdom of God among men. A book which declares what man is to believe concerning God, and what duty God requires of man.

No wonder such lofty teaching as this lifted the world of Calvin's day out of despair into hope, out of defeat into victory, and out of chaos into order. And this same teaching will be, if applied, as effective today as then. Francis Makemie was a Calvinist. We perpetuate his memory to remind us of the system of thought our world desperately needs today.

In the days preceding the Declaration of Independence and formation of our Constitution, and in the days when the republic was young and struggling, no ecclesiastical group in our land compared with our own in leadership, nor in the contribution made to the life of the nation. We need men like Makemie to help us regain some of our lost prestige and influence, not that our Church may be glorified, but that America may be blessed.

Do you remember what Michelangelo said to one of his pupils, Donatello, who asked him to go and look at his figure of Saint George on the outside of a church at Florence? The great sculptor looked at the statue with admiration and surprise. Every limb was perfect; every outline complete; the face lighted with almost human intelligence; the brow uplifted; and the foot forward as if it would step into life. As Donatello waited for Michelangelo's decision, the great sculptor at the statue slowly moved his hand and said: "Now march!"

That was the greatest possible encomium Michelangelo could give to the figure of Saint George in marble. That is God's word to the Church of Francis Makemie in America today: "I have given thee, because of thy heritage in men and in measures, an unmatched opportunity. Thou hast already given America, America's form of government, America's common school system and much of America's idealism. Now march! and lead America that America may become wholly Christian for America's sake, for the world's sake, for Christ's sake."

Addressing the Presbyterian 250th anniversary gathering at Princess Anne, Maryland, Wednesday morning, October 4, Dr. William P. Finney of Philadelphia, Pa., ex-manager of the Presbyterian Department of History, said:

"While there has been considerable debate as to who was the first Presbyterian minister to land on these western shores from the old world, and still more debate as to the first Presbyterian church established in America, by common consent it is conceded that Francis Makemie was the moving spirit who first succeeded in bringing together

the scattered Presbyterian ministers on the Eastern Shore of Maryland and in the region on up to Philadelphia for the purpose of organizing the first Presbytery in America.

"Unfortunately the first page of the official record of the gathering of this group has been lost, and no copy of it has been preserved. But from other sources the names of the seven men who composed this group are known, as follows: Francis Makemie, John Hampton, George Macnish, Samuel Davis, John Wilson, Nathaniel Taylor, and Jedediah Andrews. The year was 1706, and the honor of election as first Moderator of the Presbytery is universally accorded to Francis Makemie.

"A small beginning, indeed, for the Presbyterian denomination in America, which today counts its ministers in five figures and its church membership in the millions!"

A MONUMENT AND ITS MESSAGE

Address delivered at Presbyterian and Makemie 250th Anniversary Celebration, at Makemie Park (Monument), Virginia, October 4, 1933, by Rev. Ernest Thompson, D.D., of Charleston, West Virginia, Moderator of General Assembly, Presbyterian Church in the United States.

The erection of monuments to commemorate some great event or in honor of some distinguished man has long been the manner of men. Jacob set up his Bethel at the place where God first appeared to him. When, under the leadership of Joshua, God's Chosen People had passed over Jordan toward their conquest of Canaan, at the direction of Jehovah Himself, they took stones from the bed of the river and set them up as a memorial, that all the people of the earth might know the hand of the Lord that it is mighty and might fear the Lord God forever.

For the Spartan heroes who fell at Thermopylae, with their King Leonidas, Simonides wrote an epigram which was inscribed on a memorial pillar by public authority:

> "Go tell the Spartans, thou that passest by,
> That here, obedient to their laws, we lie."

And he adds:

> "Their tomb an altar is: their noble name
> A fond remembrance of ancestral fame;
> Their death a song of triumph: neither rust,
> Nor time that turns all mortal things to dust,
> Shall dim the splendor of that holy shrine,
> Where Greece forever sees her native virtues shine."

In the Place Vendome in Paris is a monument made of captured guns commemorating the victorious deeds of that giant robber Napoleon.

In Trafalgar Square, London, is seen a towering monument to England's great naval hero, Lord Nelson.

At Boston stands conspicuously Bunker Hill Monument, where was

fought one of the decisive battles of the Revolution. All through the valley of Virginia the highways are marked to perpetuate the memory of some conspicuous deed connected with the war between the States.

We here today are gathered about a plain but beautiful monument, a monument commemorating, not a victory of the sword but of the spirit, not of war but of peace, not of getting but of giving. Peace hath its heroes and its victories no less renowned than those of war. May we not fittingly consider together at this time, in the shadow of this monument, something of its message to us today.

It is a monument first of all TO A MAN:

I make no attempt to pronounce an eulogy on this man; his churches are his eulogy. Thomas Carlyle in his "Heroes and Hero Worship" says: "Universal History, the history of what man has accomplished in this world, is at the bottom the history of the Great Men who have worked here. They were the leaders of men, these great ones, and in a wide sense creators of whatever the general mass of men continued to do or attain; all things that we see accomplished in the world are properly the outer material results, the practical realization and embodiment, of thoughts that dwelt in the great men sent into the world: the soul of the whole world's history, it may justly be considered, were the history of these."

This monument is to a man, a great man. Its opening inscription reads:

"Erected in Gratitude to God
and in grateful remembrance of His servant and Minister,
Francis Makemie."

Francis Makemie—the name has lived, but the man himself has been to many of us not much more than a myth in the dim twilight of the past. And while with sure instinct the Church has always felt that a debt of gratitude was owed by her to the Apostle of the Chesapeake, yet how little has she known of him.

He was a Scotch-Irishman, born, just the date is not known, at Rathmelton, County Donegal, Ireland. Educated at the University of Glasgow at a time when Presbyterian ministers were being driven from their pulpits, arrested, imprisoned; when garrisons were being placed all over the land in the houses of Presbyterians for the suppression of God's worship in the fields and churches and on moor and mountain, (it being forbidden for any to take supplies or give shelter to those who had been proscribed, on the penalty of being treated themselves as traitors and felons), he yet offered himself, well knowing the dangers that were before him, as a candidate for the ministry to his Presbytery, was accepted, licensed, and ordained as one who promised even then to make his mark upon the world: soon thereafter was sent to the American Colonies to bear the Word of God to a scattered band of Presbyterians who had left the old country for conscience' sake.

We have this record of his personal appearance: "an intellectual forehead crowned with brown locks, the fair complexion, the expressive blue eyes, and, over all, the mien of a true Irish gentleman." Extracts from his sermons and writings give conclusive proof that he fed the

people, not on milk, but on strong meat. He believed in the early indoctrination of the children. His preaching was largely expository, both doctrinal and practical.

He preached no sermonettes, for his was an earnest, not a jazz age. Listening to but few sermons since they left the old country, his congregation did not complain of the length of his sermons. Makemie himself, however, thought there were some signs of degeneracy even in his own age, because there was a disposition "to cut down into but an hour or two the three-or four-hour sermons of the days of the martyrs." (I wonder if that is one of the reasons why they were spoken of as "martyrs.")

He was also a man of affairs, taking a practical and helpful interest in the daily life and necessities of the people to whom he ministered in the things of God.

The inscription on the monument puts it well: "a devoted and able preacher of our Lord's Gospel—a Christian Gentleman, an enterprising man of affairs, a public-spirited citizen, a distinguished advocate of religious liberty, for which he suffered." Lord Cornbury (before whom he appeared on trial as a "strolling preacher") thus characterizes him: "He is a Jack-of-All-Trades: he is a preacher, a doctor of physics, a merchant, an attorney, a counselor at law, and, which is worst of all, a disturber of government."

Such was the man.

But this is more than a monument to a man. It is the monument TO A MOVEMENT:

"The Chief Founder of Organized Presbyterianism in America"—and this is a monument to that movement. On the facade of St. Paul's Cathedral is a tablet to Sir Christopher Wren, which says: "if you would see his monument, look around you." So we may well say: "If you would see Makemie's monument, look at Presbyterianism in America." As one has said of him: "To be the right man in the right place," (and we might add, in the right time), "was the happy lot of Francis Makemie."

To understand the condition of the religious life in the Colonies at this time we need to glance back at the religious situation in the mother countries. We find that over there it was "a crime to worship the good Lord as the pious soul believed to be right." Kings and courtiers who had no conscience of their own were seeking to dominate the conscience of others and force them to worship God after the manner of wicked and corrupt men whose religion was a hatred of those who truly loved the Saviour. The Conventicle Act of 1664 had forbidden any one over 16 years of age to attend any other than the Established Worship in any place where five or more persons were present.

There was a growing persecution of Presbyterians in Ulster and Scotland. "One word uttered, or the least sympathy expressed, in behalf of civil or religious liberty, was considered a crime. The Bishops were Charles Stuarts in gowns."

It was the critical age of Presbyterianism. Its spirit of liberty

was offensive to tyrants. Under the late Stuarts and Louis XIV were Covenanters and Huguenots who scarcely found a door of escape. Shiploads of them were landed in America, where they were sold into servitude for a few years to pay their passage. A few noblemen sent over freer bands. They built their cabins in the forests. There were small communities, but no strong colony, of Presbyterians in this country. They were widely scattered through the provinces from Boston Bay to the Savannah River. They had their well-read Bibles and their oft-sung Psalms, their elders holding fast to the Westminster Confession of Faith: their healthful children whose souls were girded with the Catechism, and their morning and evening worship at home. But they were long without a ministry and a church. A few wandering ministers came and went, or died in lonely settlements. An efficient organizer had not yet come.

That organizer was found in Francis Makemie. He found a "poor, desolate people" and comforted them. A soil for spiritual harvests where he unselfishly sowed and reaped. Poor though they were in worldly goods and desolate, yet this people was made up of sturdy English non-Conformists, the Scot with his undying loyalty to the crown rights of Jesus, the generous fervor of Irish piety, the enthusiastic devotion of the French, the commingling of which types gave the promise of a new mightier envangelization.

Lord Baltimore was governor of Maryland, which was remarkably tolerant under his regime. Maryland was called the Land of the Sanctuary. It had a charter "jealously worded for the purpose of guarding the religion of an Episcopal Kingdom and the religion of a Catholic proprietary from infringing on one another." It provided that:

"No person or persons whatsover within the province professing to believe in Jesus Christ should from henceforth be anyways troubled, molested or discountenanced for or in respect to his religion nor in any way compelled to the belief or exercises of any other religion against his or her conscience." Which is said to be the first explicit statement of toleration by any government in the history of the world.

Under this act Makemie was free to go wherever he might find the dispersed Presbyterians and organize churches. At first he seems to have had no fixed home. He resided chiefly on horseback, in the cabins where he lodged, and in rude pulpits or out of doors beneath the stars. He sacrificed his life in giving the Gospel to as many communities as he could reach.

Amid perils of savages, perils of storms, swollen rivers, perils of the wilderness, perils of persecution, like an earlier servant of the Master, he travels with the care of all the churches on his shoulders; but with it all he laid the foundation of the Presbyterian Church in America and may justly be regarded as the father of the American Presbyterian Church.

For a time the Presbyterian settlers were not strong enough to awaken the jealousy of others. But under the zeal, diligence, wisdom, piety and spirit of this man conditions were changed; and the time came

when measures were taken in the new colonies to suppress this growing movement.

The dislike and jealousy of the Established Church in Virginia was aroused against this dissenter whose influence was becoming dangerous. He was arrested, according to tradition, but placed beyond his dispute his legal right to preach in his adopted province. But hampering restrictions were thrown around. An act was passed by the Assembly taxing all dissenters for the support of the State Church of Maryland; and, to strengthen the church which had driven them out of England, and poor as they were, they were compelled to contribute of their hard earnings for the maintenance of a church which had despised and persecuted their faith. The tax was forty pounds of tobacco per pall. On paying this tax the dissenters were allowed to worship undisturbed provided they had their meetings in "houses registered in the County Courts and kept them unlocked, unbarred, and unhalted." (They soon learned, we are told, to pall their worst tobacco.)

In New York under Lord Cornbury, Makemie was arrested as a strolling preacher who was spreading pernicious doctrines; to which he replied with admirable dignity: "As to our doctrines, we have our Confession of Faith, which is known to the Christian world; and I challenge all the clergy of York to show us any false or pernicious doctrine therein. We are able to prove that its doctrinal articles agree with those of the Church of England." But all arguments were in vain. He was sent to jail, after a long trial was acquitted by a jury, but was not released until he paid the costs. This injustice was soon denounced by the legislature, though he was never reimbursed for the money he had been so unjustly compelled to pay out.

But all these obstructions did not prevent the pushing on of the work or of the plan for a thorough organization of the Presbyterian system in America. And by 1706 there were enough ministers and churches organized to justify gathering them together in a central bond of union. The first Presbytery, formed after a thorough Scotch type, was formed at Philadelphia, a central place and one where perfect religious freedom could be enjoyed. The records show this Presbytery sitting in October, 1706, with Makemie as moderator. In it were seven or eight ministers and the elders of a sufficient number of churches. And so the inscription on our monument correctly reads:

> "The Chief Founder of Organized Presbytery in America,
> A. D. 1706, and the First Moderator of the General Assembly."

I have not recalled these historic incidents to in any way stir up feeling of one branch of the great Church of Christ against another, which I am sure none of us at this date can or do feel, but only to show something of the stuff from which Presbyterianism comes to strengthen our own souls for any duty or task, however difficult, that may confront us today.

The last part of the inscription on our monument tells that "he died" . . . "and was buried." Yes, his body lies here, but his spirit goes marching on. In memory of the Spartans who died at Platea there

is the inscription: "These men, having set a crown of imperishable glory on their own land, are folded in the dark clouds of death. Yet being dead they have not died, since from on high their excellence raises them gloriously out of the House of Hades." So he, "being dead yet speaketh."

I have been asking myself if this monument has not a Message to the Men and Women of today—and for the future. For the consideration of the yesterdays are meaningless unless they bring us something for today and tomorrow. Makemie and his associates were not building for themselves alone but for those who were to come after them. When we consider what our heritage cost in blood and tears and self-sacrifice, surely we should prize it more. Let us not bow our heads in the presence of the claim of any church to be more apostolic than we. Presbyterians bow to none but God.

Loving our heritage, let us strive to pass it on to our descendents, not only unsullied, but enlarged and made stronger. When I think of the opportunities which Presbyterians had in these valleys, how the land lay before us for possessing every place upon which our feet should tread, and yet how we have let other denominations outstrip us, surely we have been derelict somewhere; we seem to have lost the pioneering spirit; we have forgotten how to endure hardness; we prefer to live lives of ease in settled and sheltered communities rather than push out into the regions beyond. We have too often allowed the Methodist circuit rider, the Baptist in his day-coach, to precede us, as we have waited for the pullman car with all its comforts.

Presbvterians have always been a liberty-loving folk; they have thought for themselves; they have stood for the right of conscience along with the crown rights of King Jesus, and have for the sake of these dared to oppose themselves to the dictates of tyrants and kings.

There is no other system of doctrine or church government that so breeds strong men and women who stand first in civil government, in civic business and church life—usually the backbone of the communities in which they live—not filled with froth and foam, often silent but always strong.

As we stand within the shadow of this monument, erected in the memory of the man who under God was the founder of Presbyterianism in America, let us pledge ourselves anew to those things for which he stood—to intellectual and spiritual freedom, to sacrificial devotion to the crown rights of Jesus, to fidelity to His Gospel, to untiring efforts for the advance of our Church—let us as real spiritual and ecclesiastical statesmen, plan largely and well, with keenness of vision, with thought not for the present only, but more for the future, that we may hand on to our children the torch we have received, burning even more brightly.

THE PRESBYTERIAN IDEA

By Rev. Harris E. Kirk, D.D., LL.D., of Baltimore, Md., former Moderator of the General Assembly of the Presbyterian Church in the U. S.

At Rehoboth, Md., September 4, 1933.

The Presbyterian idea comes from the contrast between two impulses: One to go forth to meet the world, the other to retreat from the world.

The Palestinian and the Pauline Types

In Apostolic times there was a Jewish-Christian and a Gentile-Christian Church—one clinging close to Palestine and ancient Hebrew tradition; the other under the leadership of Paul going boldly out to meet the world. The Palestinian type loved the nest, the Pauline type sought the arena. It was a great moment in history when the Apostles turned their backs on the attractions of the sheltered life, and went forth to preach the Gospel to the Gentile world.

But After the Apostolic Age a Change Came Over the Church

Amid cooling enthusiasms, increasing worldly opposition, and divided counsels, the people began to turn to the idea of a shelter. This impulse to retire from the world gave rise to asceticism and monasticism, and was due to a distinct loss of nerve. The movement was a withdrawal from intimate contacts with life, towards the protection of an ecclesiastical institution. The struggle between prophetic and priestly spirit finally led to the triumph of the latter, which reached its climax in the great ecclesiastical establishment of the middle ages.

The Ruling Principle of the Reformation Opposed Itself to the Priestly Type of Church

It saw the world as an arena in which faith and life should develop in intimate contact with the experience of mankind. It was sublimely prophetic, a reaffirmation of the evangelical position, and it is to this type of religion the Presbyterian Church belongs.

Presbyterianism is government by presbyters. In adopting this type we are in the true line of Apostolic succession. We believe in the parity of the ministry, and in the equality of ministers and laymen in the conduct of the Church's business. Such an intimate association has always been an effectual check upon the eccentricities of either class. Our organized life functions through courts of various grades until we come to the General Assembly. This is not only the supreme court of the Church, but it is the symbol of an ideal spiritual unity. We are neither a collection of individualists, nor a loose federation of congregations, but an Assembly of the Lord's people. It is within the communion of this Assembly that we develop the greater loyalties which unite us to the Church Universal. Our type of government safeguards individual rights—allowing the greatest liberty for personal development—while uniting its constituent members to the whole Body of Christ. I do solemnly believe that loyalty to the genius of our type can never develop a spirit of sectarianism; for a sense of the

existence of a universal whole is inherent in the vitality of the part. The more thoroughly we enter into the ideal significance of an Assembly of the Lord's people, the more conscious will we become of belonging to a universal communion of the righteous. Many of the most enlightened movements of the present time that are seeking closer relations among denominations are using varieties of the Presbyterian type of government to express this greater conception.

It is of the utmost importance, in a time when there is so much confusion about organized religion, and when there is such violent hostility manifested toward a denominational type, that we should appreciate

The Ideal Aspect of Our Form of Government

in order that the Assembly of the Lord's people should become the school in which we learn the larger loyalties to the Universal Body of Christ, of which the Assembly is the symbol. From such considerations develop convictions—never more needed than now—that the Church is something different from a section or a nation; that it derives its powers not from changing human opinion, but from the directing intelligence of the Divine Spirit. Loyalty to our own conception so far from shutting us up in a man-made scheme of things, should lead us into the richer fellowship of a universal family of a common Father, wherein, each when looking out upon denominational diversity, so far from being frightened by the prospect, could say with the Psalmist: "I am a companion of all them that fear Thee, of them that keep Thy precepts." I am pleading that we have the courage to follow the genius of our type of religion. By temperament and tradition we belong to the order of the prophets rather than to that of the priests. Our spirit is directed towards the arena, and away from the nest. It thrives not in ecclesiastical shelters, but in the open road of dangerous communications. It is better to be overbold than over-cautious. We grow best by living dangerously, by taking risks.

My concluding word is concerned with the hope that we shall be faithful to our type.

Our Genius is to Live Dangerously

We cannot take shelter in ecclesiastical institutions, or bureaucratic organizations. We must live in the open air and in all weathers; if we draw back from the austerity of our principles we are not good Presbyterians. In times of epochal change we are tempted to lose our nerve, and retreat from reality towards some kind of shelter. Some find it in a rigid dogmatic system, others within the placidity of a single racial type. If we are to survive, this is something we must never do.

The weakness of the Church at the close of the Nineteenth century, as a modern philosopher has observed, was its acceptance of the ideal of comfortableness, in which religious peace was identified with middle class contentment. To such a temperament change of any kind is most disturbing. But the age of comfortableness has gone, for this genera-

tion, gone forever. Society everywhere is characterized by profound instability. God is shaking down everything that can be shaken, that the things which cannot be shaken may remain.

But it is a paradoxical feature of unshakable things that they are susceptible to surface alterations. The Kingdom of God is founded upon the seas, and established upon the floods. The elasticity of its form is quite consistent with the durability of its plan. The divine intention is manifest not in static but in dynamic and growing realities. The Nineteenth century Church accepted comfortableness because it was still living in undisturbed areas; but the Church of the Twentieth century faces change in all phases of society. The great inertias, like race and sex, are changing and no one can predict the character of the world in the immediate future.

The instability of the present is a challenge to the Church as drastic as that of the First century. But it must not fear alterations in the face of society. Because its foundations are secure, it can well afford to be sympathetic towards movements on the surface. It must not be afraid of living thought; it must be generous in accepting truths from any quarter; it must never retreat towards any kind of shelter in the interests of living safely. It must whole-heartedly determine to live dangerously; keep in close contact with living generations and advance with the moving tide, remembering that it is a pilgrim Church —asking the way to Zion with its face thitherward—ever setting its affection on the Divine Master, yet humble enough to inquire the way of all that can direct it aright. In view of the fact that Presbyterianism expresses the original intention of the Reformation, I am convinced that it has a great mission in our time, provided we have the courage to follow its spirit without misgiving, and live in harmony with its great principles with an undaunted determination to endure until the end.

Once Again the Human Race is on Its Travels

If the consequence of the renaissance of the Fifteenth century was to turn man's thoughts from God to man, and confine his spirit within the prison house of an arid secularism, let us not forget that it also gave us the Reformation. The new renaissance into which the modern world is entering may yet do much to turn man's thought back to God. The hideous image of secularism—symbol of the godless materialism of the industrial revolution—is tottering on its throne. Man is again seeking the God who leads the lonely home. What interpretation then shall best guide him on his way? Upon what will such a spirit nourish itself? Will it not be the conception of God which shall afford man a reasonable experience of religious reality in the deepest emotions of the soul?

I am convinced that the type of teaching best designed to restore the thoughtful man's confidence in the Living God is to be found in the fundamental principles of the Reformed Faith; and since Presbyterianism is the most thorough expression of these principles, I feel we should do all we can to preserve our type of faith in these perplexing times.

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